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ignored. Then we have bold assertions like these: "There can be little doubt that the Lycaonian *patois*, which continued to be the vernacular of the people till the days of Paul, was Hittite" (!—p. 56); "we know from the inscription on the Ibreez bas-relief that the language of Ibreez was Hittite" (!—p. 57), etc. Further: "The Hittites, like the Canaanites, imported their gods and goddesses from Babylonia" (p. 73); this is unproven; so is Mr. Gladstone's ingenious suggestion, adopted by Dr. Isaac Taylor and Dr. Wright (pp. 7, 70, 126), that the Keteioi of Homer (Odys. xi, 521) are the Hittites; so is the presence of the "Dardanians" in the Hittite army under Kheta-sar, in the war with Rameses II (pp. 22, 53, 59; cf. Wiedemann, *l. c.* p. 436); and so one might go on.

No reference has here been made to the attempts of Professor Sayce to decipher the Hittite inscriptions; a chapter of the book is devoted to this, but even if there were more fresh material in it than is actually the case, we cannot think that the time has yet come for any profitable publication of the guesses of a decipherer with reference to the values of these obscure characters. There is, indeed, no sufficient reason for questioning the genuineness of the bilingual "Boss of Tarkondêmos," but the structure erected upon the supposed interpretation of the non-cuneiform character of this little plate is very insecure.

FRANCIS BROWN.

MANUEL DE PHILOGIE CLASSIQUE. — Par Salomon Reinach, Agrégé de l'Université, Ancien Membre de l'École Française d'Athènes. Tome Second. Appendice. Paris, 1884. pp. xvi, 310.

Few books of scholarship prove their usefulness and attain reputation so rapidly as the first volume of M. Reinach's *Manuel*. Published originally in 1880, it appeared in a revised and improved edition in 1883. The work is now completed by the second volume, which to the advanced student is of even more interest and value than the first. It gives evidence of the worth of the author's practical experience in archæological investigations during the past four or five years as a supplement to his chamber studies. His judgment has matured in proportion to the increase of his learning.

M. Reinach defines classical philology as "the science of the intellectual life of the ancients, and particularly of the Romans and the Greeks . . . whose literature, philosophy and art are the ever-living sources of modern culture." The object of his book is two-fold; — to present concisely the results already obtained in this science, and to afford ample and exact information concerning the chief authorities in each main division

of the subject, as well as concerning the most recent sources of knowledge in regard to the special topics included in them.

In a work of such wide scope erudition is not more necessary than good sense. The author must constantly discriminate between the essential and the non-essential, and the value of his book will depend almost as much upon what it does not contain as on what it holds. In a field so vast, so cumbered with the prickly and impeding undergrowth of learning, the path must be carefully chosen, and the objects for notice along it discreetly selected. A universal bibliography of philology would have its use, but would be simply confusing to the mass of students for whom this manual is intended. "Qui enim" says Morhof in his once noted and now too much neglected *Polyhistor*, "Qui enim omnem scriptorculorum istorum saburram colligere velit, Heliogabalum imitari videretur, qui ut Romæ vastitatem ostenderet omnes e tota urbe aranearum telas coacervari jussit."

There are naturally defects of proportion and inequalities of treatment in M. Reinach's work, but as a whole it is remarkable alike for extent and thoroughness of erudition and soundness of judgment. He himself says of it: "Le sort d'un livre comme celui-ci est d'être utile à tous et de paraître à tous insuffisant, parce que les spécialistes ne le consultent que pour ce qu'ils ignorent, et ne le jugent que d'après ce qu'ils savent." But a young student, a beginner in philology, who should master it, might say, as Dr. Johnson said of the *Polyhistor* itself: "When I had read this book I could teach my tutors."

The work is divided into twelve books, of which the titles and order are as follows: 1. Objet et histoire de la Philologie. 2. Bibliographie de la Bibliographie. 3. Épigraphie, Paléographie, Critique des Textes. 4. L'Art Antique et son Histoire. 5. Numismatique et Métrologie. 6. Grammaire comparée. 7. Géographie ancienne. 8. Musique et Orchestique. 9. Métrique. 10. Les Antiquités de la Grèce. 11. Antiquités Romaines. 12. Mythologie.

The first volume is the Manual proper—the summary of results attained. The second volume is a perpetual commentary upon the first, containing developments of matters of importance touched upon in its text and notes, and a much extended bibliography of each subject. "It is addressed to scholars by profession, or rather to students who wish to become scholars." This division of treatment has its disadvantages as well as its advantages, and on the whole the former seem to preponderate. It requires the consultation of both volumes for complete information upon any subject; and it inevitably involves a certain amount of repetition. Another general criticism to which the book lies open is that in the first

volume the titles of works in other languages than French are given in French and not in their original tongue. M. Reinach defends this practice in the preface to his second edition on the ground that he had been thanked for it by certain persons. But these persons cannot be those for whose use the Manual is specially intended, and the inconvenience of the practice will be felt by every student who desires to recur to the foreign work referred to, and who may often experience a difficulty in so doing from not knowing the exact form of its original title. In the second volume the titles cited are, for the most part, given in their own language, for, as M. Reinach himself justly says, "la connaissance de l'anglais, de l'italien, et de l'allemand est aujourd'hui indispensable à l'érudition."

Although the lists of authorities are usually sufficient, in some sections, as for example that of Ancient Architecture, they might be enlarged to advantage. Every scholar may, indeed, find some works omitted which he would add to the lists, but he will rarely discover an omission of prime importance. A more serious defect is the lack of fulness in the treatment of certain topics which deserve special attention, such, for instance, as the influence of Egypt and Asia on the early civilization and culture of Europe; the relation of religion and of the state to the fine arts in Greece; the doctrine of immortality in the belief of the Greeks and of the Romans.

But it is not my intention in this notice to criticise these volumes in detail. I desire only to commend them to students, to whom they cannot fail to be of use by saving them from waste of time and energy in the search for the best sources of information, and by giving them in well-proportioned summary the latest conclusions of scholarship. The Manual deserves to stand on the same shelf with Otfried Müller's still indispensable *Handbuch*, and with the volume,—a monumental fragment,—of Stark's interrupted work.

The revival of sound classical scholarship in France, and the rise of a body of young scholars full of the enthusiasm of learning and of respect for antiquity, solidly trained in the best methods, and with severe canons of criticism, are among the most promising signs in the intellectual life of Europe at the present time. "On a été jusqu'à dire," says M. Reinach in the preface to his second volume, "que l'étude de l'antiquité grecque et latine était un luxe, que l'on devait rompre sans retour avec ce culte d'un passé enseveli, et substituer les littératures modernes aux lettres anciennes dans le rôle d'éducatrices de la jeunesse. Si de pareilles idées venaient à triompher en France, c'en serait fait de la civilisation Française, qui s'altérerait ou s'étiolerait misérablement dès qu'elle serait privée de ses deux nourrices naturelles, la Grèce et Rome." The rational and serious study of antiquity is even more needful in our own country

than in France to secure a true civilization. But the traditional methods of this study are in part antiquated and unfit for present need. This book is a good introduction to better and more effective methods. It deserves the praise of conforming in large measure to the rules laid down by Herrmann for the cognate work of an editor of a classic, "*Hæc tria diligenter sunt observanda: ut eorum quibus opus est nihil desit; ut nihil afferatur quod non sit opus; ut quæ promuntur recte exponantur.*"

CHARLES ELIOT NORTON.